754 /114 cont./ Belief in the evil eye is shared by the Negroes and the Tuareg: certain persons may by their words cause the worst calamities, induce illness, provoke accidents, make animals die. Happily, there are other persons who have the opposite power and who, by approaching a sleeper and placing a hand near his face, give him strength and luck for the day.

[777 ●831] In general women are carriers of bad luck in the morning; however, if an intimate lets her sex be glimpsed before a morning departure, luck will smile on the hunter.

Of one who has the evil eye, it is said in Tamashek; "illé tahot."

[777 776] Who gives that good or bad luck carried by an individual and which may sometimes emanate from him? The reply to this question is: God, for, after all, these people are Moslems; but each one is persuaded that the genii, the Kel es Souf, as the Tuareg say, are agents of this suprahuman life. The Kel es Souf constitute a people of spirits invisible during the day, but who may appear to humans at night in the most varied forms. At nightfall comes the most favorable moment for the exploits of the Kel es Souf. All manifestations of natural forces are attributed to these genii: whirlwinds, echoes, floods of the wadi, cave-ins, a spontaneous fire in the dry grass. On the contrary, the mirage ("eillel") is not the work of the Kel es Souf.

/115/ He who hears or sees one of these genii is always troubled; he may become ill and even insane, for, if there are indifferent Kel es Souf (very few, however), there are no good ones. It is because of this that one must know how to protect oneself against them; this is ordinarily done by invoking God, by carrying talismans, and by always having an iron object with oneself.

The Kel es Souf like certain places and reside there in preference to others: deep ravines, in which they shower atones on the unfortunate humans who venture there, and caves, in